



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:10	4:20				9:27
Shabbos		1:45/4:10	3:45		9:00	9:28
Sunday		4:20	4:45		8:00	9:29

**IMPORTANCE OF ....**

The Gemara (Berachos 10a) derives from the words בשבתך בביתך בדרך and בלכתך בדרך that one is obligated to say *Krias Shema* when he is involved in *בלכתך* - *שבת דידך* (your own sitting) and/or *בלכתך* - *לכת דידך* (your own walking). But if one is involved in a *מצוה* activity (*i.e.* not his "own" private activity), he is exempt from saying *Krias Shema*. The *Mishna* (*Avos* 6:7) quotes R' Yosi b. Kisma: *אין מלווין לו לאדם לא כסף ולא זהב... אלא תורה ומעשים טובים* - that all a person truly has to take with him as his own are his *Torah* and *mitzvos*. How then, could *שבת דידך* and *לכת דידך* exclude a *mitzvah*? The *Mishna* (*ibid* 16a) states that R' Gamliel said *Krias Shema* on his wedding night, even though he had himself taught that a *Chasan* does not say it because he cannot concentrate. Isn't one who performs such an act called a *הדיוט*? The *Shach* (*יר"ד* 157:2) brings the opinion of the *Bais Yosef* and *Rema* that a *Talmid Chochom* who is a *Chosid* and *ירא שמים* may sacrifice his life rather than commit even a minor *עבירה*, in spite of the *Drasha* from *והי בהם* which teaches that one may not do so except for the three cardinal sins. The *Yismach Moshe* asks, are there two *Torahs* (ח"ו), one for *Gedolim* and another for everyone else? He answers that for an *אדם גדול*, the imperative of *והי בהם* is a reference to that which defines his life - the *Torah* (*כי הם חיינו*), whereas for everyone else, *Chazal* intended *והי בהם* as a guide for their physical life. As such, the standard applicable to R' Gamliel allowed him to say *Shema* on his wedding night, even though he taught everyone else not to. The same is true regarding *שבת דידך* and *לכת דידך*. The needs of a *גדול* are *Torah* and *mitzvos* which are his life, whereas for everyone else, their physical needs are what they consider theirs. Therefore Yosef asked: *העוד אבי חי* in revealing his identity, even though he had just asked: *העודני חי* a few moments before. The first question, apparently from a "מצרי", referred to Yaakov's physical health. The second one referred to Yaakov's missing *רוח הקדוש*, for which Yosef blamed his brothers.

**QUESTION OF THE WEEK:**

If one wishes to neutralize a dangerous animal on *Shabbos* (*e.g.* snake, scorpion etc..) which *מלאכה* is preferable - kill it or trap it?

**ANSWER TO LAST WEEK:**

(If a light in a room was turned off on *Shabbos*, may one sleep there?) The *Mishna Halachos* (6:78) distinguishes this from eating something cooked on *Shabbos*, since the act of cooking rendered the food edible, whereas the room was amenable to sleep even with the light on, and shutting it only removed an impediment. Yet, to refrain from sleeping there would be a *Kidush HaShem*.

**DIN'S CORNER:**

If one forgot to say *ותן טל ומטר* in its proper place, if he is still in *ברך עלינו*, he should go back to say *ותן טל ומטר לברכה*, continuing on from there to complete the *brocho*. Otherwise, he should add *ותן טל ומטר*. If he forgot to do so but hasn't finished *Shemona Esrei* yet, he should go back to *ברך עלינו*. If he finished, he must repeat *Shemona Esrei*. (*MB* 117:15)

**DID YOU KNOW THAT ....**

The *Mishna Berurah* (242:1) stresses the importance of *עונג שבת*, citing the *Ramban* who considers it *מן התורה*, and others who consider it *מדברי סופרים* which requires even more attention than *מן התורה* (see *Shaar HaTziun*). As such, why does the Rabbinic fast of *Asarah B'Teves* push *Shabbos* aside (which can no longer occur) or *Erev Shabbos*, despite the stated *Remez* from the words: *בעצם היום הזה*, if fasting is at odds with *עונג שבת* which may even be Scriptural? The *Midrash Rabba* (*Mikeitz* 92:4) derives from *וטבוה טבה והכן* that Yosef kept *Shabbos*, and that his brothers arrived with Binyomin on Friday. If so, they left *Shabbos* morning, and were brought back later that day, which means that when Yosef and Binyomin cried on each other's necks after Yosef revealed himself, they were crying on *Shabbos*, which is also not permitted, as discussed in *Mishna Berurah* (288:4). [The *Rema* permits one to cry if doing so will relieve him of pain, and even considers it an *עונג שבת*] In *אבן ישראל* (9:30), R' Fisher permits disposable dishes on *Shabbos*, though many *Poskim* consider their use to be disrespectful to *Shabbos*, because the women of today are occupied with raising their children and often don't have the energy to wash dishes, concluding that *כבוד ועונג שבת* can be fulfilled in other ways. As such, Yosef's tears could have been permitted because they were difficult to control, and *עונג שבת* was possible in other ways, or as itself a form of *עונג שבת*, as the *Rema* stated. This may explain why Yosef gave them changes of clothing, as changing into *כסות נקי* is a fulfillment of *עונג שבת*. By the same token, even if one had to fast on *Asarah B'Teves* if it fell on *Shabbos*, the *mitzvah* of *עונג שבת* could be fulfilled in other ways, just as it is on *Yom Kippur* that falls on *Shabbos*, and one would not be forced to say that the fast has pushed *Shabbos* aside.

**A Lesson Can Be Learned From:**

The Jewish residents of a village called Kopania, not far from Sighet, were mostly engaged in the production and sale of liquor to the gentiles in the area. As a holiday season approached, the local priest began to escalate his tirades against the Jews, and he issued a ban against the purchase of liquor from Jewish production. When the Jews saw that the ban was being honored, they sent a delegation to the Yeitev Lev in Sighet, asking what they should do. The Yeitev Lev replied as follows: "We find that the family of Eisav is referred to as *נפשות ביתו* whereas the family of Yaakov is referred to as *שבעים נפש*. Therefore, when we recite the *brocho*: *בורא נפשות רבות וחסרונן ... להחיות בהם נפש כל חי* is a reference to the fact that Hashem created many *נפשות* (gentiles) with their needs (*חסרונן*) in order to support the lives of *נפש* (Jews), who will supply the gentiles with what they need. If the gentiles no longer provide this opportunity to the Jews, there is no longer a need for them". A short while later, when a deadly intestinal infection began to spread among the local gentiles, an inquiry was conducted which concluded that the way to ward off the illness was by drinking liquor, which killed the infecting germs. The people were asked why they had stopped drinking liquor and they pointed to the priest's ban. The priest was held to be responsible for those who had died and was punished accordingly, and the liquor business enjoyed a very profitable comeback.

**P.S.** Sholosh Seudos sponsored by the Tyberg family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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